The ARK, its LOSS and RECOVERY; Or, some Meditations on the History recorded in the beginning of 1 *Sam.* in Meeter.

THE Ark in *Shiloh* rested many a year; 1 Sam. 1.
Hophni and *Phineas* Priests of God were there: 3.
Though Priests of God, yet Sons of *Belial*; Ch. 2. 12.
The causers of their *own*, and *fathers* fall:
Their *ignorance* and *scandal* did disgrace
Their holy *function*, and that holy *place*,
To such, their *linnen Ephods* but pretence.
It signifies, nor *light*, nor *innocence*;
But whited *Sepulchres*; when that, which borders
On *Atheism*, is clad with *holy Orders*. Ch. 1. 12.
Their *ignorance* was gross, they knew not God,
Though in his house they had their whole abode: 15.
Their *scandal* gross; rapacious *gluttony*, 16.
And, its vile off-spring, brutish *lechery*, 22.
The women at the Tabernacle doors;
This place a stews, those votaries made whores; 17.
Wherefore their sin was great before the Lord;
And men the *offrings* of the Lord *abhorr'd*:
It was so then, and will be so, where e're
A *blockish, brutish Clergy*, domineer.
Their reverend father *Eli's* made acquainted, 22.
With what debaucheries his Sons were tainted:
Sons of the *Church*; whose *blazing vices* will
No more be hid, then *beacons* on a hill.
And what says he? alas he's very old; 22.
And in this cause of God is very cold:
A feeble [why d'ye do so?] with a why 23.
Hear I this evil to your infamy?]

24. Away my Sons; for 'tis no good report,
I hear from all, that to me do resort;
Not only evils, that *your selves* do do,
But that you make the *People* wicked too;
By vile *persuasions*, and by viler *deeds*,
The Vulgar is corrupted: He proceeds:
The *Judg* shall judg the man, whom *men* implead;
25. If *God's* offended, *who* shall intercede?
'Twas *good*, and *grave* reproof: but it was *less*,
Then what was meet for such vile wickedness.
Oh! that but half so many sav'ry words
Might drop from any of those Spiritual *LORDS*,
Who can't but know the *common fame's* relation,
And hear the groans of a *whole* mourning *Nation*.
25. But thus their gentle father could not stay them
From sinning; 'twas because the Lord would slay them.
God *hardens* whom he means to *break*: thus steel
Is poud'red: and his hand they'l surely feel
Zeph. 1: 12. *Emptying*, and *overturning*, whom he sees,
And does permit, to *settle* on their *lees*.
26. Mean while does * *Samuel* grow; that *child of tears*,
* That is, *Asked of God.* Child of a gracious Mothers *Vows* and *prayers*;
(That, when this cursed crew should be remov'd,
He might succeed) of *God*, and *men belov'd*.
He needs must *prosper*, whom the Lord does *bless*:
Needs must be *lov'd*, where God plants loveliness:
He needs must *thrive*, that has a *portion*, where
It can't be lost, as it is often here:
Pray'rs put to *interest* in *heav'n* are better,
Where God by *Promises* becomes the *debtor*.
Ask'd, and receiv'd of God; return'd; accepted;
For, and from such a child, what may be expected?
And in a dark, and doleful day; 'tis well,
God *can* raise *Samuel's* for his *Israel*.
27. A man of God to father *Eli* came;
Did his *Sons vileness*, and his *mildness* blame:
28. In Gods name thus bespeak them? Did I chuse
Your Fathers for my *Priesthood* you abuse?

Did I appear in *Egypt* to relieve them ?
And after, Israels *Offrings* did I give them ?
Did God by * *Providence*, or by *Permission*, *Forſan*
Advance, and put them in ſo good condition ? *rum ſ*
Not only ſave them, when they were *ſo low* ; *& Tit*
But by his bounty made them *over flow* ?
Why *kick* ye at mine *offring* ? (like the teaching 2
Of thoſe who often *preach* 'gainſt *often preaching*).
Which I commanded have : why are preferr'd 2
Thy graceleſs Sons *before me* ? thou haſt err'd :
You feed your *Selves*, and not my *Flock* ; you ſnatch
What's not your *ſhare* ; you live upon the catch :
Things *inharmonious* are, and out of tune,
Where Prieſts are fat, and *ſacrifice Jejune*.
Who *honour* me I'le *honour* in mens eyes ;
Lightly *eſteem'd* ſhall be, who me *deſpiſe*. 3
'Tis not *proud looks*, *big words*, can men exempt
From *juſt diſgrace*, from a *deſerv'd contempt*.
The *ſwelling Toad* did burſt (if tales ſay true)
And then his lothſome garbage came in view.
Is not the *empty chaff* lift up (I pray)
In winnowing only to be blown away ?
'Tis not the *ſlippery hight* ſecures at all : Pſal.
Only procures (when't comes) the *greater fall*. 18.
The *proudeſt plumes* muſt down, when God *diſgraces*,
By loſs of *reputations* firſt, then *places*.
Thine arm of ſtrength I will cut off, behold 3
In all thine houſe ſhall not a man grow *old*.
My pretious time they ſhall not idly ſpend ;
But *end* their *lives* for *living* to *no end*.
Thou bringſt an *enemy* where I do dwell, 3
In all the *wealth* I give to Iſrael.
Theſe are the *true* ſtate enemies, that fall
Like angry *Sampſon*, ruine *ſelves* and *all* :
That by their wickedneſs do miſchiefs bring,
Upon *themſelves*, their Country, and their King :
Thoſe are the real Rebels that are ſo,
Both to their King above, and him below : ch. 1

These do, not only *call in* enemies,
But make them *prosper* in their enterprise:
These weaken *hearts*, and *hands*; *divide*, *confound*
Councels, and *actions*; run a State on ground:
Not only do their *own* Estates let fly,
But turn a *Nations wealth* to beggery:
And yet (that they may still pass unsuspected)
Cry out of *others*; *Oh th'are disaffected.*

3. If any man of thine I do reprieve,
Thine eyes he shall consume, thine heart shall grieve:
The spreading branches of thine house I'le lop,
4. Thy buds, thy blossoms, in the flow'r I'le crop:
And take this for a signal from on high,
Hophni, and *Phineas*, in one day shall die.
Thus men of greatest Comforts are depriv'd,
When not *return'd*, from whence they were deriv'd:
Thus greatest hopes are dash'd, by God confounded,
When upon ought, beside himself, they'r grounded.

5. After which, I a *faithful* Priest will raise,
Shall do, what's in my heart, unto my praise:
He'l mind my mind; his house shall be secure,
nted Before my * *Christ* for ever to endure.
Yea, *that's* a faithful one indeed, that still
In *all his* Ministrations, the will
Of God *reveal'd in's Word* does mind; the fashions,
Inventions, humours, fancies, pride, or passions,
His own, or others, never *yields* unto:
He'l *thrive* with God, though men do him *undo*,
The face of God *for ever* shall he see;
How e're *unfix'd* on earth his station be.

6. Then every one, that of thine house remain,
Shall crouch a petty pension to obtain;
Shall beg a piece of Silver, bit of meat;
Shall beg an Office, he may have to eat.
Such *hireling* Priests will for a piece of bread,
13. Handfuls of Barley, that they may be fed,
19. *Condemn*, whom God *acquits*, and by a lie
Encourage souls, whom God *condemns* to die.

But

But see, pride, avarice, to what it tends;
Lust, riot, rapine, see but where it ends.
Samuel, the *Gracious Child*, unto the Lord Ch. 3.
Did minister; then *precious was the word*:
The word, when *plentiful*, had in derision,
Grew now esteem'd; *there was no open vision*.
God can *inhance* his truths, and make men prise
His Gospel-light, by *hiding't* from their eyes.
He can make proud despisers, lofty scorners,
That *slight* his word i'th' *streets*, go *seek't* in *corners*,
Rais't by *impressions*; *free* it by *restraints*;
By *wicked shakings*, can make *setled saints*:
Thus counterplots he Satan, and his tools: Isa. 29.
Thus *Noph*, and *Zoan*, Councellors are fools; 12, 13.
When *Elies* lamps were dim, Gods lamp had light; 2.
His Candlestick not yet removed quite, 3.
Samuel lay down to sleep, whom God doth wake; 4.
And unto *Eli* ran he through mistake: 5.
Thrice thus mistaken, he to *Eli* ran; 6.
Nor could *discern* 'twixt voice of *God* and *man*: 7.
Poor novice! yet he knew not well the Lord;
Nor fully was reveal'd to him the word.
O would too many were not to be found
Of *riper years*, that can't *discern* the sound
Of *words* of *worthy men* (unto this hour)
From *spiritual Gospels mighty saving power*!
But to old *Eli* it Gods call appears: 8.
Who bids him say, speak Lord, thy servant hears: 9.
He does so: then the Lord doth farther tell, 10.
How he would do a thing in *Israel*, 11.
Should make their ears to *tingle*, who should hear it,
He'd Judgment bring, and *Elies house* should bear it. 12.
Their ears to *tingle*, that would *tickled* be?
Judgment on those, that hope yet to go free?
On *Elies house*? who's on this message sent,
By *Elies house* will certainly be *shent*:
Rough preaching will *rough handling* meet; *suspended*
At least he'l be, till *Elie's* power be ended.

When I begin (saith God) I'le make an end;
For I have told him, I will Judgments send,
For his Sons unrestrained Villanies:
I've sworn, it sha'nt be purg'd by sacrifice.
'Tis sad! but just: *Priests* hainous crimes do cry
Louder, than others, for *severity*.
If you (by place) draw *nigh him*; know, *he's nigh* you;
Trembling remember *Nadab* and *Abihu*.
Samuel lay til the morn; was then afraid
To tell old *Eli*, what the Lord had said:
And well he might, expecting nought but scorn:
(*I know, by whom, the like would ne're be born,*)
But *Eli* will hear all; and does submit:
'Tis the Lord: let him do what he sees fit.
A good *Submission*: let it pattern be
To us in *fear'd* or *felt* calamitie:
God was with growing *Samuel*: none of all
His words to ground did unregarded fall:
Him an *establish'd* Prophet *Israel knew*:
To whom in Shiloh *God himself* did *shew*.
By *God* he's *own'd*; to *Israel* he's *known*:
His *Call* who'l call in *question*? who'l disown?
'Tis *bold* to slight *confess'd reality*,
For want perhaps of some *formality*.
Idle drones, angry Wasps (we know their honey)
They'l part with *wax* to those, will part with *money*:
But *Gospel-calls*, though they're not *legal* ones,
Will serve for *Gospel-ministrations*.
He need not care, whom *Heaven's broad seal* confirms,
To get earths *purchas'd* seal, on *dirty* terms.
Now *Israel* would forth in battel go
To fight the *Philistines* their ancient foe:
But Oh alas! it was with little gain;
Israel is smitten, and four thousand slain.
In *hast* they went, *without* their *God*; their loss
Returns them back again by weeping-cross.
Hot spurs may *easily begin a fray*,
Who, *not* so easily can *win* the day.

The

The Elders pauſe upon't, and thus adviſe;
Why hath *God* ſmote us *by* our *enemies*?
Affliction makes men *ſerious*; then they'l think,
Who 'tis, that bores their Keel, and *why* they ſink:
They *now* diſcern, *whoſe arrow*) 'twere that ſmot them
Although they were *Philiſtian bow*) that ſhot them.
Come; let us have the Ark among us; then
God's hand will ſave us from the hands of men.
The Sons of *Eli* to the Camp it bring; 4.
All *Iſrael* did ſhout; the earth did ring: 5.
When *Micha* got a vagrant-*Levite*, her Judg. 17
Forthwith expected great *Proſperity*; 13
The *Temple, Temple* of the Lord are theſe, Jer. 7. 4
Were idle words, did idle people pleaſe:
The *Church*, the *Church*, is ſuch an empty noiſe,
Wherewith ſome vaunt, that vaunt themſelves of
Even ſuch was this *poor Ark*; an empty ſhew (toys!
When *God* o'th' Covenant himſelf *withdrew*:
Could leſs be look'd for, when *ſuch Prieſts* were by?
When't had ſuch Cattel in its company. 6.
The *Philiſtins* the noiſe and news did hear:
Thinking the *Hebrews* God was there, did *fear*:
Did the *Philiſtins* fear? fear all ye fighters, 7.
In any caſe, 'gainſt God, to be found fighters.
Wo unto us they cry; 'twas never thus;
They're mighty Gods; who ſhall deliver us?
'Twas never thus? *Extravagancies* uſe
The inconſiderate vulgar to *amuſe*. 8.
Thoſe are the Gods, that them from *Egypt* brought;
That in the Wilderneſs ſuch Wonders wrought.
Have *none*, but *theſe*, heard *Egypt's* Prodigies? 9.
Wilderneſs-works? (*Open, O Lord, mens eyes!*)
Now quit your ſelves like men, leſt they be ſeen
To be our *Lords*, that have our *vaſſals* been.
Like *men*! like *devils*: for what mortal he
Dares to oppoſe, where God but *ſeems* to be?
But Tyranny is loth to loſe its profit:
They'l try to hold their ſlaves, what e're comes of it.

10. They fought like men indeed; for *Israel*
VVere smitten, fled, and thirty thousand fell;
11. And (which was worst) the Ark of God they gain;
And (which was just) the Sons of *Eli* slain.
Thus the poor Ark (an *Idol* made) is taken;
Nor helps it *self*, nor *them*, of *God forsaken*.
Thus *threats* are prov'd in their most sad conclusions,
Nor *Melancholy* fancies, nor *delusions*.
12. A *Benjamite* that day to *Shiloh* fled,
VVith Garments rent, and earth upon his head.
Sad news comes *Thundring* home, and rending hearts;
As *lightning quick*, or feathred wounding *darts*.
13. He came, where *Eli* by the way did sit,
VVho for the Ark was in a trembling fit:
Not only for the *danger*, which appear'd,
But *conscious* of the *cause*, of what he fear'd.
He told the Citizens, they all cry'd out;
14. *Eli* does hear; demand what means the rout:
In hast the man comes in; the story told
1. To him (who now was ninety eight years old.)
17. *Israel* is *fled*; that could not but affect him:
VVith a *great slaughter*; that must *more deject* him:
Thy *Sons* are also *dead*; that's *nigher* to him:
The *Ark* is *taken*; that *quite overthrew* him:
18. For then he fell, old, heavy, and dime-ye'd,
He backwards fell, he brake his neck and dy'd:
He fell from off the seat, where he had sate
Forty years judging *Israel* in the gate.
There lay a *Judg condemn'd*, and *executed*:
There lay a *Purifying* Priest *polluted*:
Slain like a *sacrifice*: one in disgrace.
Of *reverend* age, and *honourable* place;
As *man* (we may believe) *good* in the main;
As *Father*; by his fondness *justly* slain.
God gave him *raynes*, but (as is sadly shown)
Throwing them on the mad Colts necks; he's thrown.
His *grace*, and *bad-good nature* long contended;
VVhen this o'recame, it Tragically ended.

When

When *Phineas* pregnant Widow heard of all ; 19.
Th' Arks loss, her Fathers, and her Husbands fall ;
She cry'd, gone is our *glory* with our *God* : 21.
She dy'd, and nam'd Posthumous * *Ichabod*. 22.
The glory gone from *Israel* doth she cry ? * That is
Wast with the *brethren* in iniquity ? *Where is*
No ; *though* they *ruffled* it, yet *infamous* *the Glory*
Were they in life, in death calamitous.
Or did old *Elie's* loss their glory dim ?
Alas ! his *glory's* lost, e're *they* lost *him*.
No, no, it was the Ark ; for it was there,
God's glory shone upon their Hemisphere.
She dy'd regardless of her Progeny,
Crush'd in the ruines of her Family :
Her breath short'n'd by death, short 'ns the story ;
She breaths all in a word, *GONE IS OUR GLORY.*

The Second Part.
THE RECOVERY.

THe joll *Philistins* do homeward hie, Ch. 5, 1.
With th'Ark, a Trophee of their victory :
From † *Eben ezer* (other while, 'tis true, † Ch. 7. 1
A stone of help, now none, when God withdrew.)
To *Ashdod*, there, their house of gods to stock ; 2.
In *Dagon's* house they set it by their block.
The God of *Israel* does much abhor it :
In *Dagons* house ? *Dagon* must tumble for it :
For, when they early came, perhaps to see 3.
How well the *ark* and *Dagon* could *agree*,
They found their Idol fain ; before the place,
Where *stood* the Ark, *Dagon* lay on his face :
Lets turn our thoughts a while, and view the damp
Is cast upon their triumph ; see them stamp ;
Tear their hairs ; beat their breasts, perplext to see
Their *captive-present conqueror* to be :
Lets view the *secret power*, and *equity*,
That moves the work of this Catastrophie.

The

The *Ark* was *Gods appointment*; *mans conceit*
Was *Dagon*, and his worship but a cheat.
Humane inventions on the *ground* must lie,
Though shoulder'd up by *power* and *policy*.
If this be seen in a *Philistian* land,
Can *post* by *pillar* in the *temple* stand?
They set him *up again*, and on the morrow.
They find him down again, *more* to their sorrow,
Without, or *head*, or *hand*, there lay the lump:
Only to *Dagon* now was left the stump.
If *one fair fall* does not make them give o're
Their *Wrestlings* with the Lord, he'l give them *more*.
The *former* down-fall *gently* did bespeak'em,
And warn them to *submit*; the *next will break* 'em.
Therefore, nor Priests, nor Worshippers, will tread
Upon the threshold, where he lost his head.
And what is done for men of *like conditions*,
To *cure* them, does *augment* their superstitions:
Thus *Babylon* will not be heal'd at all:
Therefore shall irrecoverably fall:
Without *advising*-head, or *helping*-hand
Was now *their* God; but *heavy* on the Land.
The *hand* of *Israel's God*, the Lord of hosts,
Was upon *Ashdod*, and on all its coasts;
With *Emerods* smote he them.—he so thinks fit,
While th' *Ark's detain'd*, they shall not *easy sit*.
They may sow *pillows*, *cushions*, to be eas'd;
But 'twill *not do*, *while* God remains displeas'd.
The men of *Ashdod*, when they saw 'twas so;
When they *perceiv'd* the *cause* of all their wo;
They said, let's keep the Ark of God no more,
Whose hand on us, and *Dagon*, lies so sore.
The eyes of *Dagonites* are open'd, who
Discern for what they're plagu'd, and *what to do*.
Would *others*, that have felt the hand of God,
Would learn of *Philistines* to *hear the rod*:
They call their Lords, their *Law-givers*, to tell,
What should be done with th'Ark of *Israel*:

Who

Who (*loath as yet* to let it go) consent,
Such was the wisdom of that Parliament)
To have it had about to *Gath*; they'l *try*
Experiments, if *there* 'twil quiet lye.
Thus were the *Syrian* privy Councellors *wise*,
When they their King so gravely did advise 1 Kin. 20.
To try the Plain, and promis'd him success; 22.
When in the event they found it nothing less.
Nothing does more 'gainst men God's anger fix,
Then when they think to *baffle him with tricks*.
Their *law* is put in *Execution*,
To *Gath* 'tis carry'd; see what comes thereon: 9.
See if the *laws* of *men* will *bear them out*,
And *justifie* their tumbling it about:
A very sore destroying *whipping-rod*
Of an avenging, of an angry God.
With Emerods also did he smite them *all*,
Princes, and People, high, low, great, and small.
Who *share* in *sin*, must *sorrows* also *share*,
What state, or quality, soe're they are.
Whilst in their *secret parts* those Emerods be,
Th'afflicted *felt*, what others could not *see*:
Much like the *secret smarts*, and inward twinging
Of *seared hearts*, when they are *further singeing*.
The men of Gath, thus *wearied with't*, would have it
To Ekron sent; the Ekronites do *wave it*. 10.
They would not have the *stone* so *burthensome*, Zach. 12.
The *builders breaking*, *grinding stone* to come 3.
Within their quarters, for that they had seen it Mat. 21.
Hurtful to *others*; they'l *not meddle in it*. 44.
They all cry'd out, With us it shall not stay:
They've brought the Ark to us, that us will slay.
What if it do? their Lords seem to reply;
Die *Martyrs* of our *Laws*, your *loyalty*.
'Tis *four* to *one*; the major part out-vote you;
If you obey not, *factious* we must note you.
On t'other hand, the *Ekronites* do seem,
For all this *talk*, much otherwise to deem.

We think it neither faction, nor treason,
T'*appeal* from you to *common sense*, and *reason*.
If 't be a *law*, *repeal't*; there's nought, but *need*;
And make *another better* in its stead.

11. They congregate their Lords, and them petition,
Oh send it to its place with expedition.
For if it here with us do longer stay,
The hand of God will *sweep* us *all* away:

12. Many were dead; the rest were sick; the cry
Of all the City mounted to the sky.
The sky does Eccho 't back unto the ground;
And all their *neighbours* hear the doleful sound.

6. 1. Sev'n months by them the Ark had been restrain'd:
(But if *seven years* with them 't had been detain'd,
What work would it have made? sure at this rate
Th'ad all been gone, and their land *desolate*.)
And that it is not so in *other* places,
Where th' *Ark's* expos'd to manifold *disgraces*;
The *appointed* worship of the Lord *forbidden*,
And many of his *useful talents hidden*;
Where the *Ark*, and *Samuel* are *separated*;
That such a people are not *desolated*,
It only can ascribed be to this,
That God *long-suffering*, and *patient* is.

2. Priests and Diviners next to *Convocation*
(To save the remnant of a ruin'd Nation)
Are call'd and ask'd; How shall we do (we pray)
In sending of this Ark of God away?
We *cannot keep it* longer, needs must send it:
Tell us, but *how* we may not more offend it.

3 It seems among the *Lords* they had no places;
No Voters, but *advisers* in the *cases*
To them *propos'd*: they are demanded now,
Not what is to be done; but only how.
In any wise let it not empty go,
(Say they) but with a *Trespass-offring*: so
You shall do, what in *justice* does become you;
And know why's hand is not removed from you.

Five

ive Emerods, and five Mice of gold, for all
he five *Philistian* Lords, on whom did fall 4.
he common Plague; and *peradventure* these
he offended God of *Jacob* shall appease.
ive Glory to the God of *Israel*, 5.
nd *peradventure* then shall all be well.
hy then like *Pharaoh*, and th' *Egyptians* are ye? 6.
Who *could not force* the *Israelites* to tarry;
heir God wrought wonders on those *stubborn-hearted*;
Made them to let them go, and they departed.
'Tis strange, and w at could never be expected
From such Idolaters, unless directed,
As *Balaam* the VVitch: such good advise,
Such sober words, whence could they have their *rise*?
Do but observe the *principle* within;
You'l find it *fear*, not *faith*, and therefore *sin*:
On *Peradventures* only they proceed;
They could not *hope*, that God would do't indeed
ake a new Cart, tye to't two kine, from whom 7.
nus'd to draw, shut up their calves at home;
ay the Ark on it; therein let it ride: 8.
he Jewels in a coffer by its side:
hen let it go; and let us *trial* make; 9.
f the way to *Bethshemeth* then it take,
hen 'twas indeed *their God*, did thus undo us:
f not; then 'twas a *chance* did happen to us.
A chance? blind VVizards! Is not yet the hand
Of God above *perceiv'd against the Land*?
Shall *Fortune* rob *wise*, and *just Providence*?
If you want *Faith*, where's *Reason*? where is *Sence*?
When men will still for *Signes* and *Wonders* call,
The *last* experiment's their *final fall*.
ll this was done according as instructed; 10.
nd God himself homewards the Ark conducted:
he unaccustom'd heifers do not stray; 11.
ut to *Bethshemeth* keep the ready way.
brutes, that act only by *instinct*, may
earken to God, and nature disobey;

No wonder, *men* of *conſcience* do prefer
Gods laws, before the laws of men that err.
Nor doubt I, if the *Goſpel* might go *free*,
'Twould run its *own courſe*, and moſt glorious be.
Lowing back to their Calves they *onward go*,
To ſee, if poſſibly it could be ſo.
The *Philiſtins* do follow to the borders:
See Nature's God inverting Nature's orders.
13. The *Bethſhemites* were reaping in the Fields,
When th'Ark to them a joyful object yields.
Harveſt's a *joyful time* to all; then more,
When God his Ark to *Iſrael* did reſtore,
But 'tis *as ſad* to them, that think, and ſay,
The Ark in *Harveſt-time* was ta'ne away.
The food for *bodies* will not much delight,
Where there wants *food* for *ſpiritual* appetite.
14. The Cart came into *Joſhuah*'s grounds, and ſtood
At the great ſtone: ev'n *there* they clave the wood
O'th' Cart; therewith the beaſts to God they burn'd
16. This ſeen, the Lords o'th' *Philiſtins* return'd:
17. Left Mice, and Emerods, for each City one;
Gath, Ekron, Gaza, Aſhdod, Askelon.
Mice marr'd the Land, and Emerods hurt the men;
They left Memorials of both; and then
Return'd, return'd? methinks they ſhould have ſtaid,
And with the *Iſraelites* to God have pray'd;
Whereas they only ſaw't; 'tis poor to *ſee*
A *ſacrifice*, and not *partakers* be.
Th'ad joyn'd in worſhip, been with *Iſrael* one;
Had their *Conviction* been *Converſion*:
2 Pet. 2. 22. But *dogs* will to their *vomit*; *ſwine* to *mire*;
Philiſtins to be *Philiſtins* deſire.
They care *not to be priviledg'd* by God:
They only care how to *eſcape his rod*.
Where the Cart ſtav'd, they ſacrific'd; the *place*
Their holy thankfulneſs does not *diſgrace*;
But rather *dignifies*; ſuch *quick addreſs*,
Suitable to their *preſent thankfulneſs*

Is better than *thanks-givings* in *diſguiſe.*
Of fine *conceited for mal pageantries.*
Thus far 'twas well; but wrath (at laſt alas) 19.
Againſt the *Bethſhemites* enkindled was;
For that into the Ark irreverently
They look't; for which 'bove fifty thouſand die.
Irreverence will be puniſh'd in *profeſſors,*
As well as *irreligion* in *oppreſſors.*
Too *hot* the Ark was for its *rude bereavers;*
Too *heavy* likewiſe for its *rude receivers.*
They greatly do lament their loſs, and cry'd;
VVho can before this holy Lord abide?
How jealous is our God! Can any tell? 20.
VVho can with everlaſting burnings dwell? Iſa. 33. 2
To *whom* ſhall he go up *from us*? they ſent
To *Kiriath-jearim* and repreſent,
How the *Philiſtins* brought the Ark again:
Pray them to fetch it, with them to remain. Ch. 7. 1
They bring it up, where *Twenty years* it reſted:
Eleazar for its keeping is inveſted.
There with *Abinadab* it ſtay'd, *until*
David remov'd it to its *holy hill.* 2.

Reſt, O reſt, thou Ark of ſtrength,
After toſſings to and fro;
Quietly repoſe at length,
After *ſtorms* do over blow.
Noah's Ark thus quiet ſat
After the flood on *Ararat.*
Now thy *wicked Prieſts* are outed;
Dagon's faln to the ground;
Wearied Philiſtins are routed;
Bold Peepers have a mortal wound;
All thine enemies are cruſh'd;
About thee all the noiſe is huſh'd.
Only, let poor *Iſrael's*
Lamenters for thy *privacy* Ch. 7. 2.
Have acceſs to him, that dwells
In thee: (and yet remains on high.)

True VVorshippers can never be
Content, without approach to thee.

cut. 10. The *manuscript* of God on high,
,5. The *copy* of his Sacred *Will*
Is treasur'd in thy cavity:
Glories of heaven do thee fill.
The embleme of his presence lies
In thee the *type* of *Mysteries*.

xod 37. The *Mercy-seat* is plac't aloft;
,7. On that the * *Cherubims* do *ride*;
דנב From thence the *Oracles* are *sought*;
For that the Lord does there reside.

juitare. How can a soul, that is devout,
Such heavenly glories be without?
O thou *God* o'th' *Covenant*
The *Ark* o'th' *Covenant* us restore;
Vouchsafe therewith such grace to grant,
That we may *forfeit* it no more.
Let *Covenant-mercy Covenant-servants* free
From those, that *Covenant-contemners* be.

Now sing to the praise and glory of God, a part of the 2 *Psal.* beginning at the 10 vers.

Now O ye, &c.

As it is meeter'd by *Simple Honesty*, use this *old* translation well; if you *will* not, use a better.

FINIS.